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**PATTERNS OF CULTURAL-HISTORICAL PROCESS:  
THE PARADIGMATIC-THEMATIC ANALYSIS**

**Speciality: 24.00.01 – theory and history of culture**

**ABSTRACT**

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## GENERAL DESCRIPTION

Dissertation research is devoted to the study of the laws of formation and development of knowledge in the field of man's comprehension of his historical and cultural existence. This knowledge is an essential attribute of conceptual reflection, which is typical for any culture, the expression level of subject's basic needs in a holistic intellectual development of the world. The result of the research was creation of the concept of development of knowledge about the universal trends and patterns of cultural-historical process, allowing to determine the location, functionality and qualitative uniqueness of patterns of organization, defining morphogenesis of noogenetic constructs that make up the content of this knowledge.

***Relevance of the research topic.*** The idea of writing the thesis arose in the course of acquaintance with a large number of theories, the content of which is the disclosure of the most common trends and universal laws that define the historical and cultural genesis of man. Marked theories, created in a wide interdisciplinary research space and representing a whole layer of different versions of culture-historical process, were the starting point to define some aspects of the logic underlying the development of knowledge in this area, including the availability of noogenetic patterns in the observed noogenesis.

First of all, in the process of studying various versions of culture-historical process, there appeared, quite clearly, a tendency, according to which all the author's interpretation created throughout the history of knowledge, were right in their own way, corresponding to the needs and circumstances of their creation time. As a result, the state of research in cultural-historical reality, at one time or another, in the development of knowledge appeared as a permanent co-presence of many "comprehensive" macro-historical concepts. Another factor characterizing the observed noogenesis, was that once having arisen, many theories have been retained considerable influence and high cognitive status during subsequent periods of development of science, side by side with competing versions of history, even in the "coverage" of separate paradigms, containing opposite educational setting. In addition, studying marked field of issues discovered frequent returns of researchers to the same ideas and theories, which, after a phase of its relevance, and seemingly lost in deep layers of the "archaeology" of knowledge, some time later are resuscitated, experiencing another "ups" and "downs". In the end, the intellectual space of the experience gained in the sphere of realization of macrohistory, appeared as the receptacle of a wide spectrum of often conflicting scientific ideas and theories, "pulsing" in the process of noogenesis, forming different combinations.

These circumstances illustrate the apparent complexity and nonlinearity of the process of development of knowledge about macrohistory. Otherwise noted pluralism of competing theories could become the basis for skeptical understanding of the genesis of macro-historical research as the embodiment of progressive

development of science - to the extent that questioning could make the movement of this knowledge to the “absolute truth” in any case, as it is reflected in its linear models.

Attempts to study the nature of the observed properties of noogenesis using traditionally applied historiographic method, including its more sophisticated variant – paradigmatic analysis, did not give the proper result. In particular, a paradigmatic analysis revealed a certain logic in the development of a macro-historical perspective through the fixation of a series of stable periods, resulting from the impact of the intellectual background of scientific paradigms. Within these periods the research area of macrohistory, while maintaining its internal complexity, takes features some uniformity, reflecting the dominant trends of science. In addition, a paradigmatic analysis allows to follow the logic of continuity between the historical stages of development of this knowledge, manifests itself in the evolution and sophistication of its “core components”. However, in the study of the above-mentioned aspects, expressed in periodic “returns” of the scientific community to different sustainable ideas and theories of cultural-historical process, as well as in the co-presence of “competing” versions of macrohistory in expanding this knowledge, paradigmatic analysis proved to be untenable. The fact that in this noogenesis found its expression “transparadigmatic” or “structural” components, some of which are sustainable noogenetic phenomena underlying the formation of macro-historical concepts in the context of those or other scientific paradigms. These elements of noogenesis having a different scale, the degree of importance and the specific logic of development, “escape” out of sight paradigmatic analysis.

Marked structural components reveal themselves on all levels of the considered noogenesis, including elementary, average, and ending the general. In particular, the elementary level of these components of noogenesis is presented by sustainable ideas of consciousness, manifesting itself throughout the entire educational process. The average level is expressed by the presence of fragmented chords of marked ideas that form stable complexes and eclectic pairing, present in noogenesis. And, finally, the general level is expressed by the presence of the integral version of culture-historical process, periodically making themselves known throughout the history of science. As a result of fixing these phenomena the development of the considered problems appeared as the movement of a complex set of transparadigmatic components, experiencing periodic regrouping and forming different combinations, characteristic of a particular moment of the history of science.

Of course, in the genesis of this knowledge paradigmatic factor presents, and it makes no sense to challenge the level of its importance, because, passing through a sequence of paradigmatic periods, knowledge of macrohistory, partly regaining order, develops step by step, through the creation of new and improvement of existing research facilities and cognitive practices. However, the analysis

of consistently manifesting themselves structure components of considered noogenesis is no less relevant, because it allows to shed light on hidden aspects of this process, being serious addition to its historiographical interpretations. In the end, there appears the need for studying the identified structural phenomena and their correlation with the paradigmatic version of the development of knowledge about macrohistory.

One of the most important aspects in the study of manifestations of transparadigmatic structures of the indicated noogenesis was the problem of noogenetic patterns of organization underlying the comprehension of the essence and specificity of cultural-historical process. The phenomenon of marked patterns identified actual and little-studied area of knowledge, a comprehensive development of which has been the aim of the presented work, because today it is apparent that the patterns cannot be reduced to the secondary characteristics of the holistic cognitive entities. Present-day scientific discoveries suggest that the patterns are determinative in the process of noogenetic integrity creation, affecting essential part of cognition as such. But patterns of organization, ensuring the integrity of the structural components of knowledge in all areas of cognitive activity of the subject, are rather specific and intricate material, fixation, description and understanding of which determined the creation of the theory based on complex theoretical and methodological synthesis of the achievements of some areas of philosophical knowledge and various fields of science.

In addition, noogenetic patterns, as a research subject, has revealed a number of specific characteristics, complicating the study of observed phenomena. First of all, we are talking about understanding patterns as some certain principles that determine the emergence of holistic noogenetic formations. The fact that these principles, forming the possibility of any systematically organized cognitive unity, bearing the imprint of their effects, do not occur in reality themselves in “pure” form. Hence, about the problem of studying issues concerning patterns, there were identified some of the contentious issues, namely e. g. “How to know what lies in the basis of phenomenology integral formations? How to fixate what does not exist by itself? Is it possible to study the abstract principles of harmonization of the whole, detached from their actual implementations?”. Moreover, the situation with the study of the patterns were complicated by the fact that the latter cannot be reduced to the totalities that arise in the course of their impact; the patterns cannot be correlated with different factors influencing the formation of holistic entities. These circumstances have created certain difficulties in the study of indicated noogenetic phenomena. And yet, in the present study, the detection of patterns was carried out during the process of comparing different variations of their incarnations, one way or another manifesting the effects of these phenomena. In other words, identifying of patterns occurred through the analysis of “secondary” or derived from patterns noogenetic complexes, “testifying” about certain system underlying origins.

While working on a research topic, on the basis of the complexity of the studied material, as well as its integration in the overall structure of noogenesis, the constructing of a *complex* theory was needed, containing, first, a detailed explanation of the main theoretical and methodological aspects of these issues and, secondly, providing an exhaustive analysis of the scope of the embodiments of patterns. It should be noted that in the study of the development of knowledge about the cultural-historical reality comprehensive concept, including the full range of issues associated with the problem of noogenetic patterns, does not exist, except the analysis of the theoretical aspects of the marked material made by P. K. Grechko, as well as development of some private parts of this problem presented in separate studies related to various fields of the humanities and accurate knowledge.

The study of patterns of culture-historical process was implemented in several stages. The first step was the interpretation of the available scientific expertise in studying noogenetic patterns, expressed by the development of knowledge about macro-historical reality. The second step was the understanding of the scientific and philosophical achievements accumulated in the field of interdisciplinary study of patterns of organization. Next, a search was carried and formulation of the optimal theoretical and methodological basis allowing to study the observed phenomena at the level of morphogenesis of cognitive integrities. The fourth step was creation of conception of noogenesis affecting the main facets about the problem of noogenetic patterns of cultural-historical reality.

During the work on this concept, the analysis of ultimate and in-depth reasons of the process of cognition of macrohistory was undertaken. Next, based on the fundamental theory of the development of knowledge, were studied basic levels of manifestations and mechanisms of occurrence of transparadigmatic structures that make up the content of the considered problems, as well as the regularities and “trajectory” of their scientific development. A separate unit of work was the search for explanations underlying the process of “resuscitation” and “fading” of structural components of noogenesis. During the study of these components of knowledge, there have been proposed various methods for their typology. In the context of the analysis of formation of holistic views about cultural-historical reality, the problem of patterns of organization was marked, determining the underlying reasons for the formation of macro-historical concepts. In the process of fixing various patterns, detecting its expression in this noogenesis, the presence of noogenetic matrix of knowledge of cultural-historical reality was indicated; was described the mechanism of the birth of a holistic view on macrohistory at the level of the essential characteristics of the process of cognition; there was studied the pattern-making properties of individual transparadigmatic components of noogenesis; have been identified and studied adaptive, paradigmatic, culture-organism, activity and ethno-genetic patterns of macrohistory; and identified reasons for fixation of a number of other patterns. And finally, there was a comparative analysis of the heuristic possibilities of paradigmatic and transparadigmatic approaches in

the study of the development of knowledge about macrohistory, including the possibility of their synthesis within the paradigmatic-thematic approach. The result was a concept aimed at the study of the major sides of the issue of patterns of knowledge of culture-historical process. Moreover, due to the complexity of the studied phenomena, present at all levels and stages of this noogenesis, its actual volume has spread not only to the problem of patterns, but also on the main facets of the development of knowledge about cultural-historical reality as a whole, to a certain extent, increasing the heuristic potential of this research.

Thus, speaking about the work done, it should be emphasized that the essence of the presented research is evident in the conceptual level of understanding of the development of knowledge in the studied area, allowing to discover the underlying issues of noogenetic patterns that form a holistic view of cultural-historical reality.

***The degree of scientific research of the theme.*** Current state of the problem, associated with the study of patterns of culture-historical process, can be described as follows.

First, there should be marked works, representing the field of study of noogenetic patterns, including the field of knowledge of cultural-historical reality and, in addition, identified the most important research issues of patterns of organization, founded in a broad interdisciplinary context, and also in substantive frameworks of various disciplines.

So, in point of studying problem of noogenetic patterns, the scope of which go far beyond the actual macro-historical perspective and affect the development of knowledge in general, modern science has accumulated a certain experience, expressed in the study of the various patterns that underlie the occurrence of the corresponding cognitive unities. The greatest interest in this research area are the works of F. Capra. Also quite substantial in relation to developing of problems of noogenetic patterns are works by E. J. Regabek.

In the area of understanding the logic of the development of knowledge about the culture-historical process, the problem of patterns that determine the creation of its holistic interpretations finds its roots in the interdisciplinary system-synergetic research tradition, which began to develop in the middle of the twentieth century and aimed at the study of the genesis of systems of different nature, including the patterns of organization that underlie their integrity. Noted research, formed primarily in North American, European, and partly in Soviet science during the second half of XX - beginning of XXI centuries, are widely spread in different regions of the world. In Russian science a marked increase of interest in the problem of patterns emerged in the last third of the twentieth century. These circumstances lead to the conclusion that there is growing prevalence of the problem of patterns, underlying different system organizations, at the level of general scientific paradigm phenomenon, affecting the development of modern knowledge.

Cumulative item of the development of these studies was the design of general system theory and Cybernetics, - formed a single intellectual movement aimed at studying the nature of the various system entities, including the analysis of pattern's problem that determine their integrity. Primarily in this area should be marked works of the founders of scientific directions, devoted to the study of system objects, in particular, the works of A. A. Bogdanov, N. Wiener and L. von Bertalanffy. Another researcher, who has made a significant contribution to the development of problem of patterns in different spheres of life, including the study of noogenetic patterns, is G. Bateson, scientific heritage of which is still not fully assessed. In addition, in this research direction should be mentioned the works of scientists, who stood at the origins of synergetics and developed this area of interdisciplinary research, in particular works of I. R. Prigozhin, G. Haken, F. Varela, U. Maturana, F. Capra, W. Ebeling and R. Faystel. The study of noted authors had a direct impact on the mainstreaming of issues of patterns of organization in science last third of XX - beginning of XXI centuries. In Russian science of the Soviet period, the issue of patterns of organization has not been adequately developed until the beginning of perestroika (disambiguation). However, since the 80-ies of XX century, this subject began to flourish. Among the authors who have made a significant contribution to the development of the mentioned studies, it is necessary to mention S. P. Kurdyumov, E. N. Knyazeva, M. S. Kagan, C. C. Vasilkova and many other.

At the level of the earliest examples of studying patterns of organization in the subject field of cultural studies, first of all, must be named the works of American cultural anthropology who laid the theoretical-methodological basis of studying these phenomena in the context of cultural issues. In particular, it is necessary to mention the work of R. Benedict, who studied the patterns underlying the diverse cultures; research by M. Mead, attended the behavioral patterns of different ethnic formations; and the works of A. Kroeber, created a holistic concept of patterns of culture.

Within the marked tendency of increasing interest for researchers to the patterns of organization, the sources of noted issues in the field of knowledge of culture-historical process find their expression in the works of H. White, devoted to the study of various concepts of "metahistory", associated by the researcher with the term "pattern". Also these issues are reflected in the works of J. Galtung, who undertook the analysis of the theoretical bases of cognition of macrohistory. In addition, the designation of a particular group of concepts of "macrohistory" as a kind of "patterns" that are applicable in many specific historical situations, is presented in the works of R. Collins. Attempts to find a universal pattern of culture-historical process, based on the analysis of cognitive ability of a person to commit the organization principles underlying the structure and functioning of reality, are reflected in the works of D. Christian and F. Spier, related to the scientific field called "Long" or "Big History". It should be noted that in the works of D. Christian and F. Spier, in addition to the analysis of a general human ability to recognize patterns in reality, special attention is paid to the



consecutive, “instrumental” justification of pattern of “Big history”, based on synergetic algorithm of systems’ development, the supporters of which are these scientists.

In Russian science the problem of patterns of socio-historical reality was formulated and developed by P. K. Grechko. It is important to emphasize that in his works, in addition to his own conception of metapatterned structure of social-historical reality, that contains a specific list of “metapatterns” of knowledge of history, P. K. Grechko outlined the various facets of this problem, further development of which will contribute to appear a comprehensive theory of the observed phenomena of noogenesis. First of all, we are talking about finding a new “metapatterns” influencing the formation of a holistic view on the socio-historical reality, and also about the study of various aspects of morphogenesis of the phenomena of cognition. Study of patterns of culture-historical process, undertaken by P. K. Grechko, is the most authoritative and largely forms the theoretical-methodological basis of this dissertation research.

And yet, in general, we can say that outlined by H. White, J. Galtung, R. Collins, D. Christian, F. Spier and P. K. Grechko the area of studying patterns of knowledge of culture-historical process, largely due to the high complexity of the considered problem, popularized in the modern knowledge rather poorly, and as a consequence in the last two decades, is still far from comprehensively arranged theory, leaving open many questions regarding the substantive, theoretical and methodological, scientific and meaningful structuredness of the considered problem.

Secondly, a separate group of concepts, that allows to study the phenomenon of paternalistic cognitive structures of the subject, is expressed in the works of representatives of the philosophy of science and psychology. First of all, in the designated fields of interest are works that reveal general patterns of noogenesis. In addition, in this area there are studies aimed at identifying specific noogenetic totalities that are generated in the course of knowledge and concepts, revealing the deep-seated factors that underlie the emergence of knowledge. In addition to these, must be allocated works affecting the scope of studying different transparadigmatic structures of knowledge, system combinations of which reflect the impact of the patterns.

In particular, in these areas, in the study of the sequence of paradigmatic development of knowledge, as well as the issues related to appearance of the holistic noogenetic gestalts, the attention is drawn to the works of T. Kuhn. In analysis of the historical development of transparadigmatic noogenetic complexes, there are quite significant works by I. Lakatos, who presented this process in the form of co-development of various research programs. The analysis of logic of the emergence, development and formation of connected transparadigmatic structures of the knowledge is of overriding importance in works of G. Holton. In the study of issues, related to analysis of in-depth factors, underlying the emergence of knowledge, of particular importance are works of T. Kuhn, K. Popper, C. G. Jung.

In the description of the general laws of formation of the intellectual abilities of man, caused by his nature as a biological species, as well as the study of the main parameters of the work of consciousness, of the primary importance are works of J. Piaget. Questions associated with the study of the adaptive basis of the cognitive process, the most extensively disclosed in the works of the representatives of the psychology and biology, M. E. Lobashev, A. N. Severtsov, I. I. Schmalhausen and J. Piaget. The main aspects of the problems associated with the formation of differences in thought processes, typical for representatives of various cultures, are represented by the works of psychologists M. Cole, S. Scribner and R. Nisbett.

Third, separate group of works that reflect different facets of the problem of patterns of culture-historical process, is presented by studies related to: area of the philosophy of history of culture (as the study of macro-historical concepts being caused at the level of all subjects of culture), the area of the philosophy of history (as the study of the most important concepts of the world-as-history, created in the context of philosophical and scientific knowledge), as well as the subject areas of various disciplines involving related problems of cognition of the essence and specificity of culture-historical process. However, first of all, we are talking about cultural studies, philosophy of history and the actual historical knowledge – disciplines that are closely related to each other.

Thus, in the area of understanding the logic of the birth of a holistic view of cultural-historical reality at the level of its gestalts, the greatest interest is the scientific heritage of O. Spengler. In addition, the main work of the author thoroughly reveals the issues associated with the inclusion of knowledge about the cultural-historical reality in the general understanding of the world (also this problem finds its justification in the works of M. S. Kagan, and V. S. Stepin). In addition to these, the theoretical and methodological research works of O. Spengler are of paramount importance in the study of the phenomenon of multidimensionality in the attainment of culture-historical process.

In the study of theoretical aspects underlying the emergence of different interpretations of culture-historical process, as well as in the field of description and investigation of a specific “versions” of the world-as-history, occurred on the level of many cultures, of great interest are the works of G. G. Shpet, G. D. Gachev and L. P. Repina. In capturing and studying the individual transparadigmatic structures of knowledge of culture-historical process, as well as their comprehensive understanding the most thorough are the works of I. M. Savelieva, A. C. Poletaev.

Finally, it is necessary to indicate that some aspects of the problem of noo-genetic patterns find their solution in numerous authorial concepts of culture-historical process, created in the context of various disciplines of the Humanities, as well as in a wide area of interdisciplinary research. In addition, these marked

studies represent a separate group of sources of present work, serving as a material for fixing specific patterns of macrohistory.

***The hypothesis of the study*** is the assumption that cognitive patterns, detecting their expression in the development of knowledge about the nature and specifics of culture-historical process, act as principles of unity of sustainable transparadigmatic components of this noogenesis. The presence of patterns in the development of knowledge about macro-historical reality is characterized by the phenomenological diversity, and the process of their occurrence, periodic emergency, mutation and extinction has a certain logic.

***The object of the study*** - the process of cognition of historical and cultural existence of man.

***The subject of the study*** - patterns of knowledge of culture-historical process.

***The purpose of the study*** is to identify and study the phenomenon of noogenetic patterns that underlie the development of knowledge about the culture-historical process.

The achievement of this aim required the solution of the following interrelated ***objectives***:

- to carry out an interdisciplinary study of the phenomenon of noogenetic patterns of culture-historical process in the frameworks of the historical and theoretical cultural studies, the philosophy of history of culture, and by taking material related to the field of philosophy of science, philosophy of history, history and psychology;
- to describe the scope of comprehension of the nature and specificity of culture-historical process, including the questions of terminological designation, objective fixation and layout as part of a holistic noogenesis;
- to develop theoretical and methodological foundations of an approach aimed at studying transparadigmatic structures of the process of learning cultural-historical reality, considering the paradigmatic components of this noogenesis;
- to study the problem of the patterns of knowledge of culture-historical process as principles of organization, that provide forming of fragmentary noogenetic combinations and holistic gestalts of macrohistory;
- to identify the limiting sphere of gestalts' appearance and patterns of culture-historical process at the level of macro-historical components of the world picture;
- to identify and to analyze the underlying reasons of the birth of knowledge about cultural-historical reality, including the factor of its adaptive condition that defines the overall logic of the occurrence of certain ideas in the mind of man, as well as the morphogenesis of holistic cognitive formations;
- to reveal the heuristic potential of the method of thematic analysis of science of G. Holton in the study transparadigmatic structures of knowledge of cultural-historical reality;

- to identify the basic thematic structures (“themata”<sup>1</sup>, detecting its expression in cognition) of knowledge of culture-historical process, to outline the key aspects of the dynamics of these structures (these phenomena of cognition), as well as to disclose the logic of emergency of their local conjugations;
- to identify general algorithm of morphogenesis of gestalts of the world-as-history in the context of patterns’ exposure;
- to analyze the hierarchical status, the triple nature and pattern-forming role of thematic structures (“themata”), reflecting the underlying regularities of culture-historical process;
- to study adaptive patterns of knowledge of culture-historical process, corresponding to different variants of correlation between assimilation and accommodation;
- to develop a typology of patterns of knowledge of culture-historical process, formed due to the impact of scientific paradigms;
- to disclose the contents of noogenetic patterns of culture-historical process that occurred at the level of individual cultural “organisms”;
- to describe active, ethno-genetic, mythological and religious patterns of knowledge of culture-historical process.

**The research methodology.** In addition to traditionally used methods, comprising the common-science minimum of cognitive activity as such, in this study specific role is given for some methods related to the field of philosophy of science. In addition, the present work applied the methods and approaches that detect their application in a broad interdisciplinary context, including cultural knowledge. Also, in a separate survey matters there was used private research method, applied primarily in cultural studies and, in addition, in the field of psychology, particularly cognitive and gestalt psychology.

In the study of stadial concepts of noogenesis here is used *historical* method, including its *diachronic* and *synchronistic* component. Diachronic analysis allows to build simple chronological sequences in the development of knowledge in the study area, and, accordingly, apply *historiographical* method. In turn, the synchronistic analysis allows to examine and compare unrelated noogenesis, and the various stages in the development of knowledge about cultural-historical reality in simultaneous and multi-temporal range.

In addition, in consideration of discrete sequences in the development of knowledge about cultural-historical reality, including some aspects of the logic of continuity and growth factors, is used paradigmatic method (T. Kuhn, F. Capra). This method, originally focused on scientific knowledge, however, contains a large heuristic potential in the study of noogenesis of quite various nature, allows to

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<sup>1</sup> The current study uses the terms “thema” and “themata” (other gr. “θέμα” and “θέματα”). The semantic content of these terms should be understood basing on the works of G. Holton treating “themata” as “basic” or “fundamental background” of knowledge.

In addition, in the present work “thema” and “themata” are often denoted to “theme” and “themes”. In the case of these denotations the dominant meaning have the terms proposed by G. Holton, “thema” and “themata”.

detect in the development of knowledge sequences of qualitatively distinctive periods, characterized by a uniform understanding of the macro-historical reality. Besides that, the application of the marked method underlies the fixation of paradigmatic patterns of culture-historical process.

In the study of transparadigmatic structures (phenomena) of noogenesis, firstly, of private level, is used the thematic analysis of science, the developer of which is G. Holton. This analysis allows to fix and track the main path of development of these structures (transparadigmatic phenomena) and makes an integral model of noogenesis on the level of system co-development and periodic rearrangements of sustainable components of knowledge.

In studying the phenomenon of paternalistic structural components of knowledge about culture-historical process, and in disclosing the nature and specificity of this knowledge, including its internal contextually conditioned characteristics, the *structural-functional* method is applied. Marked method involves two relatively independent, and at the same time interrelated aspects, used in the analysis of these issues. *Structural* analysis allows to identify the main elements of knowledge about cultural-historical reality, which, being hierarchically related to each other, constitute its integrity. *Functional* analysis makes possible the fixation of internal interdependence of elements of the marked knowledge, and also allows to determine its role status in the cognitive systems of the highest level. Also, the structural-functional method provides the ability to capture patterns of organization underlying systematically-noogenetic formations, consisting of structural elements that are functionally related to each other.

Closely related with the structural-functional is a *system* approach (L. von Bertalanffy, A. A. Bogdanov, N. Wiener, M. S. Kagan). This approach, adding the above method parameters of time, allows to consider the development of knowledge about cultural-historical reality in the context of complex and multi-level system processes, including complex transformation and local realignment of its transparadigmatic structures. Moreover, this noted approach gives ability of modeling morphogenesis of noogenetic systems, and identification algorithms of development, underlying the studied noogenesis.

The addition to the system approach is more recent and advanced form - *synergetic* approach (I. R. Prigozhin, G. Haken, M. S. Kagan, E. N. Knyazeva, O. N. Astafieva). This approach is most productive in studying the development of knowledge about macrohistory, related to situations of “scientific revolutions” or noogenetic “switches”, entailing a comprehensive restructuring of noogenetic totalities through their decay and further self-organization.

In the process of studying the mechanisms of the origin of knowledge through the fixation of the regularities, as well as in the study of the emergence of the holistic concepts of culture-historical process, are applied elements of the *gestalt analysis* (K. Koffka, M. Wertheimer, W. Kohler, F. Perls).

In the study of the phenomenon of patterns that underlie the cognition of cultural-historical reality, the *modeling* method is applied. This method is used at the level of *mentally represented idealized constructs* of noogenetic systems. Moreover, modeling method is applied at the level of *graphical simulation*: paradigmatic process; adaptive patterns; and the dynamics of private trans-paradigmatic structures of knowledge of macrohistory.

In the fixation of gestalts and patterns of macro-historical reality at the level of different cultures, is applied the method of *historical typology of culture* (N. J. Danilevsky, O. Spengler, M. S. Kagan).

And, finally, in the question of fixation of different gestalts and patterns of culture-historical process, as well as in the definition list of the main thematic components of the knowledge existing in this field, is used the method of *typology* developed by M. Weber.

***The sources database of the research.*** A certain group of sources, not only revealing different facets of the problem of patterns, but also allows to capture these phenomena, is represented by the authors' concepts of culture-historical process. The list of names of the researchers who contributed to the development of this problem, is quite impressive and includes such authors as N. Machiavelli, J. Boden, H. Keller, J. Vico, I.-I. Winkelmann, I.-G. Herder, J.-A. Condorcet, Saint-Simon, O. Cont, G. Spencer, G. V. F. Hegel, K. Marx, F. Engels, J. Burckhardt, Y. Lippert, N. I. Kareev, N. J. Danilevsky, N. D. Kondratyev, A. L. Chizhevsky, K. N. Leontiev, O. Spengler, E. N. Trubetskoy, F. Nietzsche, J. Huizinga, J. Ortega y Gasset, N. A. Berdyaev, A. Schweitzer, S. L. Frank, M. Block, F. Braudel, L. Febvre, P. A. Sorokin, K. Jaspers, A. Kroeber, A. Toynbee, L. White, A. F. Losev, V. I. Rutenberg, N. I. Conrad, A. I. Neusikhin, V. M. Masson, D. S. Likhachev, L. M. Batkin, L. N. Gumilev, Y. M. Lotman, B. A. Uspensky, M. S. Kagan, E. S. Markaryan, K. M. Kantor, I. M. Diakonov, A. S. Akhiezer, A. P. Nazaretyan, V. S. Stepin, I. Wallerstein, A. A. Pilipenko, I. G. Yakovenko, I. V. Kondakov, N. A. Khrenov, A. J. Flier, S. P. Kapitza, G. G. Malinetskiy, V. V. Vasilkova, V. M. Petrov, Y. C. Yakovets, J. Baudrillard, G. Deleuze, P. F. Guattari, M. Foucault, U. Eco, C. Ponting, F. Spier, and many other researchers. Named authors, most of them not being a "preponderance" historians, expressed an interest to understand the nature and specificity of culture-historical process, either directly or in the context of various disciplinary tasks, forming an impressive collection of wealthy interpretations of culture-historical process, allowing to capture the underlying patterns.

Author concepts used in this study were selected according to several criteria. These criteria include:

- the level of scientific novelty of the concept at the time of its occurrence;
- the degree of its impact on scientific research;
- the depth of comprehension of the studied reality;

- the level of typicality of the interpretations of the essence and specificity of culture-historical process within the individual periods of the development of science;
- originality in solving a macro-historical issues.

Another group of sources, allowing to study holistic views on macrohistory, including thematic structure (“themata”) and the patterns underlying them (forming the base for emergency of their holistic combinations), are mythological complexes and “sacred texts” that underlie the world’s religions (religious texts).

And, finally, an independent group of sources are materials of scientific correspondence of the author of this study with Emeritus Mallinckrodt Professor of physics and Professor of the history of science, Gerald Holton (b. 1922).

***Provisions for the thesis defense:***

1. The knowledge of the essence and specificity of culture-historical process in its macro-historical projections is an inherent human need to create cognitive order of reality.
2. The basis of the genesis of knowledge about cultural-historical reality consists of co-development of sustainable transparadigmatic structures, forming an integral combination due to the impact of cognitive patterns. Rearrangement of transparadigmatic structures occurring on the background of changes of patterns’ configurations, give this noogenesis dynamics, providing a change of stable and transition states.
3. The patterns that exist in the development of knowledge about cultural-historical reality as its essential elements, acting as the backbone of the principles of the concepts of the world-as-history, are the epitome of the overall quality of the cognitive sphere of any adaptive organism that is generated and stored in the form of a holistic system entities, organized on the basis of a certain internal principles.
4. Various gestalts of the world-as-history can be studied in the context of the impact of either one or several patterns. The observed patterns are characterized by different age, degree of complexity, scope of reality and origin.
5. Maximum sphere of noogenetic patterns of culture-historical process manifestation is a macro-historical component of the world picture.
6. The process of the emergence of knowledge about the cultural and historical reality, including morphogenesis of local ideas and their systemic formations, at a deep level is determined by the ability of the subject to fixate in the external environment regularities, repetitions and similarities.
7. Method of thematic analysis of science of G. Holton, having a high heuristic potential in studying transparadigmatic structures of knowledge of culture-historical process, allows to discover the nature of the thematic patterns of macrohistory.
8. Thematic structures (“themata”) of knowledge of culture-historical process, due to the intrinsic characteristics of consciousness and cognitive reality,

represent a sustainable noogenetic matrix that defines uniform beginnings in the knowledge of macrohistory.

9. High pattern-making role in the formation of a holistic view of cultural-historical reality is played by thematic structures (“themata”), that reflect its underlying regularities.
10. The most significant patterns of cognition of macrohistory are adaptive paradigmatic, cultural-organismic, mythological, religious, activity and ethno-genetic principles of coordination thematic components of noogenesis.

*Scientific novelty* of the research is evident in the following states and results:

- was nominated and proved the paradigm-themed cognitive theory of culture-historical process, based on cultural, philosophical-historical and philosophical-scientific theoretical and methodological synthesis allowing to reveal the nature of the studied noogenesis in the context of co-development of transparadigmatic structures, periodic rearrangements and combinations of which, reflecting the impact of cognitive patterns, form a holistic concepts of macro-historical reality;
- was made the analysis of the contextual conditionality of development of knowledge about the culture-historical process at the level of its involvement in the worldview universals;
- used and grounded thematic analysis of science of G. Holton, applied to the study of the development of knowledge about the macro-historical reality;
- were described the underlying reasons for the emergence of knowledge about macrohistory expressed in the ability of the subject to capture regularities, repetitions and similarities;
- the author’s typology of transparadigmatic structures of knowledge of culture-historical process was offered;
- were studied various forms of dynamics of thematic elements of knowledge of macrohistory, based on the specific features of the development of single themes (“themata”), doublets, triplets and integrated thematic configurations; studied the logic of their differentiation and synthesis, evolution and devolution;
- disclosed the mechanism of formation of local thematic conjugations associated with the ability of the themes (“themata”) to “mutate”, change their hierarchical status in the structure of the pattern, be actualized and re-actualized;
- were studied invariant and variable algorithms of morphogenesis of a holistic views on macro-historical reality, allowing to bridge the gap in studying the phenomenon of patterns of cognition the world-as-history;
- disclosed the pattern-making role of the regularities in the process of morphogenesis of the gestalts of the world-as-history;



- identified and studied basic patterns of knowledge of culture-historical process: formed at the level of different variants of correlation of assimilation and accommodation; caused by the impact of scientific paradigms; formed in the context of individual “organisms” of culture; formed in the context of mythological systems and religions; caused by activity and ethno-genetic factors.

***Theoretical significance.*** The study provides a holistic concept of development of knowledge about cultural-historical reality, built on the theoretical and methodological synthesis of various fields of knowledge. In general, the work responds to topical for modern science questions aimed at identifying the general logic of the formation of ideas about macrohistory, contributing to defining the place and role of this knowledge in the cognitive activity of a person.

The theoretical conclusions of the research can be applied not only in the study of past stages of the genesis of knowledge about the culture-historical process, but in the prognostics and modeling of its further development. In addition, this concept, being directed at identifying noogenetic patterns of considered noogenesis, is a combination of several blocks, each of which has a certain theoretical significance. These blocks include: development of transparadigmatic method in the study of the genesis of knowledge about macrohistory; fixation of different thematic elements and patterns in the development of specified knowledge; justification for the joint application of the stadial and structural concepts of noogenesis.

Finally, theoretical and methodological development of this study, related to the basic laws of development of knowledge about macrohistory, are universal and can be applied to the analysis of noogenesis in various fields of knowledge, including science-related cycle.

***Practical significance of the research*** finds its application in the sphere of higher professional education because, traditionally, the formation of ideas about the nature and specifics of culture-historical process in the designated area is made in the form of direct teaching students some comprehensive “picture” of history. Marked study contributes to overcoming the orientation of humanitarian education on the formation of “monologic” concepts of historical and cultural human existence, positioning this area of knowledge as an open environment that allows you to capture the logic of history, not only within any one paradigm theory. The proposed approach makes possible the comprehension of culture-historical process as essentially a multidimensional vector of cognitive activity, expressed in many coexisting and competing cognitive traditions. On this basis, the material of this study seems to be heuristically useful if integrated into the disciplines involved in the analysis of the development of notions of humanity about the nature and purpose of culture-historical process, such as: cultural studies, history of cultures and civilizations, the history of the world culture and art, historiography, historical psychology and some other.

Besides that, the results of the study reveal its relevance in the process of developing a sense of tolerance among students, providing a common denominator in understanding different versions of a macro-historical reality, formed in the context of diverse ethnic and cultural traditions that make up the content of Russian culture.

Finally, the results of the research can be used in the prognostics of the main trends in the formation of ideas about macro-historical reality in modern Russian culture in step of complete historical “transition”.

***Approbation of the research results.*** The main provisions and the results of the issue were used in the development of educational-methodical complexes and reading courses in the following disciplines: a cultural history of thought, history of cultures and civilizations, history of art, theory of culture. In addition, discussion of the materials of the thesis took place with colleagues at meetings of the Department of theory and history of culture of the Russian state pedagogical University n.a. A. I. Herzen.

The main provisions of this study were presented in the reports and plenary discussions at conferences and round tables, Saint-Petersburg, Moscow, Barnaul, Novosibirsk, Penza: Interregional conference with international participation “Problems of humanitarian knowledge in science and education” (Barnaul, December 2009); VI International scientific-practical conference “The XX - XXI centuries in the history of Russia: current issues” (Penza, August 2010); XIV International scientific-practical conference “The value system of modern society” (Novosibirsk, October 2010); VII International scientific-practical conference “Russia in the world community of civilizations: history and modernity” (Penza, April 2011); scientific-practical conference dedicated to the celebration of the Day of Slavic writing and culture, “Actual problems of formation and development of Russian culture: problems of preservation of cultural identity” (Barnaul, May 2011); International scientific conference “Transition periods of world history: trend in the estimates of the past” (Moscow, September 2011); The first cultural Congress of the Altai region “Identity in modern culture: spiritual crisis and development” (Barnaul, September 2011); XI open scientific-practical conference of teachers “Humanitarian practices in implementing the Federal State Education Standard: continuity and innovations”, (Barnaul, March 2012); colloquium “Historical cultural studies as an educational and scientific discipline (St. Petersburg, May 2012); VII International scientific conference “Humanities and modernity” (Moscow, July 2012); the round table “Social synergy and education”, in the framework of “The Days of philosophy in St. Petersburg – 2012” (St. Petersburg, November 2012); the round table in the framework of the Day of Slavic written language, “Traditions and values of Russian culture: problems of ethno-religious identity in modern multicultural societies” (Barnaul, May 2013); International scientific conference “Humanities and modernity” (Moscow, October 2013); IV

International scientific conference “Modern society and social development” (Moscow, May 2014).

*Main provisions of the thesis* are reflected in the 36 scientific issues. Among them 1 monograph (16,5 p. s.); 32 articles, including 16 articles published in Russian refereed journals; 3 materials of the conferences.

*The structure and volume of the thesis.* Structure of the thesis is determined by the logic of the research, its purpose and objectives. The work consists of an introduction, five chapters (from the first to the fourth contain three paragraphs, the fifth chapter – four paragraph), conclusion, list of references, including 406 titles, and applications. The total volume of the dissertation is 477 pages.

## GENERAL CONTENTS OF THE DISSERTATION

In the “**Introduction**” the topicality of the thesis is justified, the scientific novelty and degree of scientific elaboration of the studied problem is discovered, defined the object and the subject of the research, formulated aims, objectives, hypothesis and provisions, carried out to protection, designated research methods, theoretical and practical significance of the work, presented the approbation of the research results.

Chapter 1 “**Conceptualizing of the sphere of comprehension of culture-historical process and general ways of studying**” includes three paragraphs and is devoted to the characteristic of the sphere of knowledge of man’s historical and cultural existence. In the present chapter, special attention is paid to issues of broad terminological pluralism that exists in the modern knowledge regarding the designation of the study area. In addition, this chapter is built with taking into account a broad interdisciplinary context in which is reflected the field of comprehension of culture-historical process at the conceptual level. Also this chapter describes the heuristic capabilities and limitations of the two opposite ways of studying the process of cognition of macrohistory based on stadial and transparadigmatic interpretations of considered noogenesis. The chapter ends by designation of maximum frames manifestations of knowledge about the nature and specifics of cultural-historical process at the level of macro-historical components of the world picture.

In paragraph 1.1 “**«Macrohistory»: the term, concept, research area, main stages in development of the issues**” describes the main characteristics of the field of knowledge of culture-historical process in its macro-historical perspectives.

The presentation of the material begins with determining specific areas of the research, represented by a set of concepts, devoted to the study of the historical existence of man and his culture. Next, the name of the marked area is justified with the applicability of the term “macrohistory”, a semantic component of which includes the designation of possibly wide coverage of culture-historical process, at the level of conceptual understanding in the framework of the highest

space-time “durations”, including the starting and final phase of history, as well as the fixation of the main meta-historical trends and patterns. This level implies the output on the verge of universal comprehension of the nature and purpose of culture-historical process by overcoming the historical phenomenology of the existence with its clear chronostructural sequences. The definition of the scientific status of the term “macrohistory” is in the context of the broad spectrum of its semantic equivalents, accumulated during the history of knowledge and reflecting the scale of comprehension of the historical existence. Such analogs include the following terms and wording: “universal” or “world history”; “history of civilization”; “the history of world culture”; “the cultural-historical process”; “universal”, “long” or “big history”; “global history”; “theoretical history”; “mega-history”; “metahistory”; “macroevolution in society”; “social macroevolution”; “world-system analysis”; “political”, “social” and “cultural macrodynamics”; “socio-historical reality” and many others.

Later in the section is presented a detailed description of the research area, the content of which is a macro-historical perspective. Undertaken feature allowed us to conclude that in this area there is neither accepted name, nor stable subject area, the design of which is accompanied by two opposing trends: on the one hand, by the localization of a macro-historical perspective in the context of philosophical knowledge and many private sciences, involving issues related to general regularities and peculiarities of cultural-historical process, on the other hand, by the emerging growth of its interdisciplinary status. The first trend analysis allowed to identify a specific niche of cultural studies in the study of macro-historical perspective in comparison with the philosophy of history, history and other disciplines. In turn, the second trend analysis showed that the growing interdisciplinary interest of scientists to macrohistory by present time has not led to the appearance of general trends in these research areas, giving rise to a large number of parallel studies of the macro-processes of the development of culture and society, subject “fuzziness” of the studied problems and confusion in hits conceptualization, starting from the level of the common methodology and ending by categorical and conceptual misunderstandings. In more simple terms, representatives of various sciences, referring to a macro-historical perspective and, in fact, studying one problem field, mostly stay in the subject frames of separate disciplines and using different “scientific languages”, duplicating and repeating each other, frequently “re-discover” one and the same.

At the end of the paragraph is an overview of the main stages of scientific development research aimed at conceptual grasp of the cultural-historical process in its macro-historical projections. When ascertaining the names of a number of researchers, the life and work of which relates to the period of the Ancient world and Middle ages, this presented review covers the chronological framework, beginning with the Renaissance and ending with the modern stage of development of this problem.

Paragraph 1.2 **“Stadial and transparadigmatic phenomena in the development of the knowledge about the cultural-historical process”** is devoted to the description of the models, reflecting the genesis of a macro-historical perspective in the form of a discrete or structural-paired sequences.

The beginning of the paragraph states that the development of knowledge about the nature and specifics of cultural-historical process, with all its nuances discussed in the first paragraph, still represents a holistic noogenesis, and its studying is a topical research area, the essence of which is to find the general laws of development of humanity’s ideas about macro-historical reality.

During the characteristic of the different ways of studying this noogenesis was justified that the most popular, obvious and rather simple method, allowing to follow the logic of the development of knowledge in the study area, is historiographical method. However, this method is mostly descriptive and can not reveal the underlying processes affecting essential part of the development of ideas about macrohistory. Next, based on the analysis of weaknesses of the historiographical method, it was shown that an example of overcoming difficulties expressed by searching the deep logic of the progressive development review of knowledge, is a paradigmatic approach, allowing to track in the development of a macro-historical perspective sequences of qualitative peculiar periods, the content of which is stable, uniform understanding of the essence and specificity of cultural-historical process. And yet, the paradigmatic approach outlined its weaknesses, expressed in the fact that its use does not allow to explain several important trends in the study of noogenesis. First, rather long paradigmatic periods of the history of science are also accompanied by the coexistence of substantial and often conflicting theories, giving a comprehensive explanation of the nature and specificity of cultural-historical process. Secondly, even in the era of paradigmatic dominance of any particular theory of macrohistory, its hegemony is not absolute and is complicated by the “strong” competing theories, the demand for which in practice almost never reaches zero. Third, the “scientific careers” of macro-historical theories are not reducible to a simple scheme “appearance-domination-decline”. Fourth, paradigmatic approach, as well as historiographical one, is not possible to fix the structural components of noogenesis, penetrating like “x-rays” through many paradigms or historical stages of development of knowledge. From this approach “escapes” what lies “on the other side” of the paradigms and qualitative-original periods of evolution of science, namely – *sustainable and rather extended transparadigmatic phenomena*, underlying the process of learning macrohistory.

In particular, a comparative analysis of the set of recognized theories created throughout the history of science in the study area, allowed us to conclude that in the basis of the genesis of a macro-historical perspective in addition to the factor of paradigm development, reflecting some aspects of the growth of knowledge, find their manifestation periodic returns of the scientific community to sustainable components of considered noogenesis. The accent in this case is situa-

tions of increasing and decreasing interest of scientists to the same basic ideas, namely, models and schemes of history, its archetypal images, semantic components and other components of the macro-historical knowledge of reality. These deeply rooted in the consciousness of the subject ideas consistently manifest themselves during the learning process, in some cases, detecting its presence already in the early stages of history. In addition, the above-mentioned ideas at a particular stage of development of knowledge, in accordance with certain principles, form local combinations and noogenetic “integrities”, determining understanding of the world-as-history. Moreover, these phenomena find their expression not only in science but also in many other areas of cognitive activity of a person. Combination of these factors has opened a whole layer of deep transparadigmatic or structural components of the process of learning cultural-historical reality, questions of the study of which is currently relevant and are of great research interest.

The analysis of the mentioned properties of the studied noogenesis arose the necessity of searching for relevant theoretical and methodological basis on which to study noted transparadigmatic patterns, as well as to capture the general logic of their development and formation of conjugations.

The analysis of the full spectrum of transparadigmatic components, expressing themselves in the development of this knowledge, allowed us to divide them into three levels - private, average and general. Private level was marked by separate sustainable ideas manifesting themselves during noogenesis and representing a kind of “quanta” or “building blocks” from which develop a holistic views of the nature and the specificity of cultural-historical process. The average level was expressed in numerous local variants of conjugations or “connections” of through ideas, organized not on the basis of a simple sum, but in accordance with certain aspects of the logic of their combinations. And, finally, the general level was expressed in the form of holistic concepts of macro-historical process, or, following the terminology of O. Spengler, the gestalt of the world-as-history, based on the systematic unity of the structural elements of lower degree.

Learning logic of the mates of marked components allowed us to describe the process of creating and changing a holistic views to macrohistory. This process is as follows: a subject, interacting with a macro-historical reality, initially has a certain amount of transparadigmatic components of private, average and general levels. Upon contact of the subject with any specific form of macro-historical reality, some components remain unclaimed and some revived, forming the corresponding cognitive unity. As a result, in the consciousness of the subject is formed integral concept of macrohistory embodied in scientific form or another.

Within the paragraph, it was shown that changes in the macro-historical reality, leading to a change in its holistic concepts, reactivate the whole list of the structural components of the studied noogenesis, simultaneously manifesting itself in its great variety. Later in the selection process some structural components fade

in the sphere of irrelevant knowledge, and some, keeping their significant status, form a demanded list, whose elements are ordered in a systematic unity.

Based on the marked circumstances, general outline of the development of knowledge about macrohistory appeared in the form of a model of nonlinear and multi-leveled development of the whole complex of transparadigmatic structures, forming different variants of “interlacements”, from the level of fragmentary mates of the ideas, and ending with the level of macro-historical “gestalts”, combinatorics of which varies depending on the nature of cognitive situations. *This research perspective has allowed to identify the problem of patterns of organization, defining the logic of formation of any cognitive totalities of this noogenesis.*

Understanding of the considered problem has allowed to distinguish some of its particular aspects, requiring a detailed study on the way to the establishment of the theory of transparadigmatic analysis of the development of knowledge in the sphere of comprehension macrohistory, enabling us to discover the place, role and function peculiarity of the phenomenon of patterns of organization in the development of this knowledge:

- first, demanded decision the issue of determining theoretical and methodological bases of studying the whole complex of transparadigmatic or structural components of knowledge of macrohistory;
- the second aspect concerned the determination of the ultimate or contextual foundations of the birth of a macro-historical totalities on the level of understanding of the world picture;
- the third aspect discussed profound analysis of the factors underlying the occurrence of transparadigmatic components of considered noogenesis at all levels of their manifestations and included determination of the basic parameters of the intellectual development of macro-historical reality, and the study of the mechanisms of emergence of knowledge as such;
- fourth, separate aspect of the discussed issues was the question of the establishment of the scope and criteria used for fixation transparadigmatic components of private, average and general levels;
- fifthly, special consideration deserved the problem of identification and verbal designation of these components, as well as the definition of key features used in forming their comprehensive classifications and typologies;
- sixth, a perspective direction of the research appeared the analysis of regularities that determine the trajectory of development of transparadigmatic components of private level, as well as fixing the logic of formation of their local mates, revealing the primary or fragmented level of expression of patterns of culture-historical process;
- seventh, special attention deserved the consideration of the general logic of emergence of holistic concepts of macrohistory, in the context of

which its resolution got the problem of patterns of organization underlying the birth of numerous macro-historical gestalts;

- and finally, demanded decision the issue of a combination of theoretical and methodological guidelines of transparadigmatic and paradigmatic approaches within a single approach that allows to track the development of structural components of noogenesis in the context of fixing the progressive development of this knowledge.

Paragraph 1.3 **“Macro-historical component in the picture of the world”**

is devoted to the analysis of the inclusion of macro-historical view of the subject in a broader philosophical concepts at the level of their essential and primary element.

During the analysis of this issue, it was concluded that a macro-historical views are part of the knowledge arising in the process of cognition of the world by a man in the inevitable order. This inclusion of a macro-historical perspective into the overall structure of the worldview allowed to determine its specific parties denominated in providing ideas about the place and role of man in the universe, at the level of its structural organization and time changes.

A kind of theoretic-methodological basis in studying macro-historical components of the picture of the world became the scientific heritage of O. Spengler, who believed that the process of cognition of the world is constructed through the creation of its “images” or “gestalts” in the consciousness of the knowing subject. The emergence of the marked gestalts, according to Spengler, has a multivariate nature and is closely linked to the subjective side of the cognitive process, as well as to the variety of specific historical forms of existence faced by the subject.

An essential element of this theory was the fact that at a very general level, according to Spengler, for human, there are two extreme possibilities of ordering the world, namely, his understanding in terms of “world-as-nature” and “world-as-history”. Moreover, for all its opposites these ways of perceiving the world, not having the exact boundaries between them, are closely interrelated and always co-exist in every act of cognition, in different proportions, forming a general picture of the world. From the analysis of this disposition it was concluded that the conceptualization of existence in its macro-historical projections is an indispensable attribute of all pictures of the world created by a man throughout history of knowledge.

Further in this paragraph are consistent considering of the issues associated with the analysis of the “starting grounds” of cognition of macro-historical reality; established various factors influencing the formation of worldview gestalts of macrohistory; fixed general matrix of the emergence of concepts of cultural-historical reality.

The paragraph ends with the conclusion, according to which, intrinsically fixation of a lot of gestalts of macrohistory, which implement a non-linear process of development of the considered problems, sheds no light on the question of the



logic of their internal organization. The result was founding a problem of patterns that underlie the formation of a holistic view of macro-historical reality.

Chapter 2 **“The Morphogenesis of the knowledge about cultural-historical reality”** is devoted to general issues of this noogenesis, studying which has allowed to reveal the main aspects of the problem of noogenetic patterns underlying the formation of the integral concepts of the world-as-history.

Paragraphs 2.1 **“Gestalts as a sphere of «incarnation» of patterns of culture-historical process”** and 2.2 **“Patterns as an internal principle of unity of gestalts of culture-historical process”**, being closely related to each other, are dedicated to the justification of presented in their title notional disposition of the terms “gestalt” and “pattern”, regarding to their application to the study of macro-historical perspective.

The material of paragraph 2.1 starts with fixing some of those problems, that express themselves in the study of patterns of organization that provide linking of transparadigmatic structures of knowledge of the world-as-history in system integrities or gestalts. First of all, marked difficulties received expression in unstable semantic space of both the terms “gestalt” and “pattern”, and in the variety of phenomena that are indicated by the terms. The study of this question showed that each of these terms has a whole range of research areas, developing these or that facets of the problem related to the phenomena of patterns and gestalts. Based on this thesis, were discussed the main characteristics of the problem of patterns, expressing itself in the formation process of the gestalt of the world-as-history, by disclosing the optimal semantic content of the term “gestalt” in relation to the designation of noogenetic totalities, as well as by searching for semantic capacity of the “pattern” as the designation of the logic of the internal organization of these unities. As a result, on the basis of the analysis of the works of Goethe, F. von Humboldt, O. Spengler, C. von Ehrenfels and T. Kuhn, semantic content of “noogenetic gestalt” of macrohistory was presented as sustainable “image” of a cognitive reality that emerged in the consciousness of the subject due to his interaction with it. Moreover, marked “image” appeared not as frozen in time and completely formed cognitive formation, but as formation, including in its genesis the factor of changes of different levels.

In paragraph 2.2 regarding the use of the term “pattern” to denote principles underlying the formation of noogenetic totalities, it was found that its meaning is much richer than the term “gestalt”, and includes many connotations, many of which are synonymous with gestalt. This fact has created some difficulties regarding the use of the considered term for the principle of formation noogenetic totalities. In order to overcome these difficulties was made the analysis of the nuances of meaning that make up the content of the term pattern in relation to the studying level of knowledge. In the result of the analysis, to the base of semantic capacity of the “pattern” in the present study was laid the definition contained in the works of F. Capra, treating the pattern as a principle of organization, ensuring the emer-

gence of a stable configuration of any system, at the level of the ordering relationships between its components. Accordingly, noogenetic pattern in this study was defined as the principle under which actualized in the mind of the subject of the ideas are organized in cognitive integrity. In turn, sustainable basis of these noogenetic unities are transparadigmatic structures of noogenesis. As a result, in the marked angle pattern appeared as an internal characteristic of any cognitive gestalt, as a hidden beginning that provides its external form.

Later in the paragraph there is analysis of the concept of metapattern-structured history of P.K. Grechko, along with the works of O. Spengler, T. Kuhn, G. Holton and J. Piaget, forming the theoretical-methodological basis of this study. In addition, the paragraph refers to the works of foreign researchers, who raised the questions about patterns of cultural-historical process.

At the end of paragraph 2.2 is the problem of identifying patterns of organization and the degree of their influence on the formation of a holistic macro-historical concepts. Problem of determining the invariant pattern of knowledge of macrohistory is formulated, as well as the task to fixate the most significant variable patterns that underlie morphogenesis of gestalts of cultural-historical process. Besides that, the separate task is to study the original mechanisms of the emergence of knowledge about the world-as-history, revealing questions of manifestations of patterns of organization level of local mates of ideas of private level.

Paragraph 2.3 **"Deep bases of the emergence of the knowledge about cultural-historical reality"** touches on universal mechanisms of appearance of knowledge in the study area.

Presentation of the paragraph's material starts with noying the fact that this problem affects the level of common questions associated with the appearance of knowledge in general, and, first of all, studying it demanded an answer to the question – "How a new knowledge appears, and what is the basis of this process?". The analysis of the named question suggests that the problem of knowledge is directly related to the adaptive function of consciousness, in other words, the genesis of knowledge has determined nature and to a large extent depends on the nature of adaptation. In accordance with a marked dependence became apparent that the process of emergence of a holistic macro-historical concepts, based on adaptive conditionality, looks like the result of the development of adaptive reactions of the subject, appeared in the context of his interaction with the environment. This statement found its theoretical and methodological substantiation on the intersection of several areas of knowledge, namely, in the context of philosophy of science, as well as in the subject area of psychology.

Study of various theories, containing deep analysis of the foundations of knowledge, gave the possibility to determine the initial conditions and mechanisms of its origin, at the level of the ability of living systems to capture a variety of "regularities", "repetitions" and "similarities". The logic of the emergence of the knowledge was transferred to the learning process of macro-historical reality.

In the study of this question were formulated the basic laws, which show themselves in this sphere of knowledge at the level of electoral fixation by the subject those or other regularities of macro-historical existence. The analysis of identified patterns allowed us to capture some aspects of the logic of formation of holistic concepts of macrohistory, based on the ability of the subject to pick up different rhythms in a changing spatial-temporal range, giving this knowledge the meaning and specific relationship with the axiological and ethical-aesthetic coloration.

And yet, on the basis of a study of the emergence of knowledge about the macro-historical reality, it was shown that the fixation of the entire spectrum of initial mechanisms of the occurrence of knowledge does not reveal the nature of the knowledge of macrohistory completely, since the latter is not based on the total combinations of ideas, reflecting certain regularity, but on their cognitive unities, organized according to a certain principle.

The chapter ends by asking questions related to the study of nature of trans-paradigmatic components of private level, detecting its expression in the development of knowledge about macrohistory and embodying different ways of fixing certain regularities.

Chapter 3 **“Thematic structures (“themata”) in the knowledge of cultural-historical process”** consists of three paragraphs and deals with various issues of the application of thematic analysis of science in the study of the private components of the development of knowledge about the cultural-historical reality, including the level of emergency of their local mates.

Paragraph 3.1 **“Theoretical and methodological foundations of the study of the thematic structures (“themata”) in the knowledge of cultural-historical process”** is devoted to the substantiation for the use in the studied area method of the thematic analysis of science.

The paragraph begins with the statement of the problem of selection of appropriate theoretical and methodological basis on which to study these trans-paradigmatic components in the development of knowledge about macrohistory. This problem has found its theoretical-methodological solution in the field of philosophy of science, in particular, in the works of G. Holton – the author of the concept of thematic analysis, allowing to capture a number of sustainable ideas, periodically manifesting themselves in the genesis of scientific knowledge and providing the basis for the formation of the scientific imagination of scientists. Marked components, forming in the mind of the subject various combinations, G. Holton identified as “themes” (“themata”). As a result, these components of noogenesis were identified in this study with trans-paradigmatic components of private level, detecting its expression in the knowledge of macrohistory.

Further the paragraph provides a detailed description of the concept of thematic analysis, including its strengths and weaknesses; the problem of fixation thematic structures (“themata”) of knowledge is characterized; is formulated the definition of a “theme” (“thema”) as rooted in the consciousness of the subject

idea, expressing a firm understanding of a cognitive reality, noogenetic line of development which is characterized by a high degree of periodic updates; are denoted criteria of fixation thematic structures (“themata”) in knowledge of historical and cultural human existence; are fixed spheres of manifestation of “themes” (“themata”); is analyzed the question of availability of general thematic matrix in the knowledge of macro-historical reality.

Paragraph 3.2 **“General list of thematic structures (“themata”) in the knowledge of macrohistory”** is an attempt to systematize the “themes” that exist in the study area.

First pages of the paragraph fixed some problems, detecting its expression in constructing thematic classifications and typologies. Marked difficulties were solved by creating a typology based on the ranking of the themes (“themata”) according to the basic parameters of the process of cognition the world-as-history. Themes (“themata”) were divided into the following groups:

- *themes (“themata”), reflecting macro-historical regularities* (for example, themes of “permanence” and “changes”; “order” and “chaos”; “exact cyclism”; “single life cycle”; “linear changes of history”; “progress” and “regression”; “unfolding” and “folding spiral”; “stadial structure of the regularities of macrohistory”; “evolution” and “involution”; “stability” and “transition” and so on);
- *themes (“themata”) that illustrate the perception of time* (for example, themes of ideological orientation of history to “past”, “present” or “future”; the theme of “timelessness”; themes of “cyclic”, “linear”, “variable” or “non-linear” time; “infinity” and “ending”; “start” and “end” of history; “acceleration” and “deceleration” of time; themes, reflecting different ways of solving the problem of time intervals; themes that implement the idea of more complex notions of time, contained in the concept of F. Braudel and so on);
- *themes (“themata”) that characterize the perception of space* (for example, themes of “permanent”, “expanding”, “decreasing”, “local” and “universal” space; themes of the “epicenter” and “periphery” of history; the theme of “economic”, “political”, “cultural” and “social-hierarchic” space of F. Braudel; and the theme of “space-time” I. Wallerstein);
- *themes (“themata”) that underlie the search for the meaning of history* (for example, themes of “presence” and “absence” of the meaning; “source of meaning outside” or “from person”; “humility” and “confrontation”, “acceptance” and “rejection” of the meaning; “active” and “passive” position in relation to the meaning; “fatalism” and “providence”; “anthropocentrism of history”; “exclusivity” and “common history”; “messianic” and “uniqueness” of the historical destiny; “nonsense” and “absurdity” of the world-as-history, and so on);
- and finally, *themes (“themata”), expressing the relation of the subject to macro-historical reality* (this group includes multiform “mutations” and

“colorations” all of the named themes, due to the manifestation of axiological, ethical, and aesthetic components of human nature, as well as peculiarities of his psycho-emotional states that occur in the process of learning).

As a result, in the context of each group were presented the earliest themes (“themata”), reflecting a particular parameter of the knowledge of macrohistory, and revealed the sequences of their historical differentiations and complications coming from antiquity to modernity.

In paragraph 3.3 **“Key aspects of the dynamics of thematic structures (“themata” existing in consciousness) in the knowledge of macrohistory”** were defined general outline of the development of the themes, due to declining and rising interest to these structures from the subject. It was found that the nature of thematic updates and fading depends on many different factors, including their external (environmental) and profound (related to the mental life of the subject) manifestations. In addition, were considered various aspects of the dynamics and mutations of thematic structures (“themata”), as well as issues related to the logic of the formation of local thematic combinations, constituting in their totality average level of manifestation of transparadigmatic components of cognition. In the context of the topic its development got the question of the availability of patterns of organization, occurring on the level of emergency of local theme links.

Chapter 4 **“Pattern-making role of the basic regularities of macrohistory”** consists of three paragraphs devoted to the study of thematic structures (“themata”) that reflect the core rhythm of cultural-historical process.

Paragraph 4.1 **“Main trends of the fixation of the basic regularities of macrohistory in scientific knowledge of the XVII - XIX centuries”** begins with a consideration of general regularities of formation of macro-historical reality gestalts, making it possible to identify the general logic of the formation of concepts of macro-historical reality at the level of manifestation of invariant pattern.

In addition, the analysis of this process distinguished the leading role of thematic structures (“themata”) that reflect the core rhythm of macrohistory as strategic elements of morphogenesis of its gestalts, degrading to secondary level all other environmental pulsations. Later the paragraph refers to various aspects of the logic of the electoral fixation of any of the regularities from the cognizing subject. And, finally, a substantial part of the paragraph contains a description of the main trends that manifest themselves in the development of concepts about the core rhythmic of macrohistory in scientific knowledge of the XVII - XIX centuries. Historiographical review of this issue combines with the designation of various factors providing change of the focus of the scientific community in determining basic regularities in the period.

Paragraphs 4.2 **“Multiple base of fixation basic regularities of macrohistory in the scientific knowledge of the end XIX - the 70-ies of XX century”** and 4.3 **“General logic for identifying basic regularities of macrohistory in**

**scientific knowledge of the 70-ies of XX - beginning of XXI century**” continue to review the main trends and patterns in the definition of the core rhythmic of macrohistory, expressing itself in the development of scientific knowledge of these periods.

The analysis showed high noogenetic status and pattern-making role of the marked thematic structures (“themata”) in the process of folding holistic gestalts of the world-as-history, and helped to justify the assumption that, by defining some pulsation of the accommodating reality as its core rhythm, researchers extend its logic to the macro-historical reality in general, by subjecting it all other processes. In other words, on the underlying regularity, reflecting its specifics, literally strung various components of the macro-historical concepts, adapting to its action. In addition, a study of the development of scientific ideas about the basic regularities of macrohistory showed that in this process there is a certain logic expressed in the gradual complication of regularities, recorded by the authors, however, while maintaining the high status of their early counterparts. Another trend that has emerged in the genesis of knowledge about basic regularities in the reviewed theories, was the manifestation of changeable triple nature of thematic structures (“themata”) that reflect the core rhythm of the world-as-history.

Chapter 5 **“Basic patterns of cultural-historical process”** consists of four paragraphs devoted to the consideration of the different groups of variative patterns that determine the formation of a holistic concepts of the world-as-history.

Paragraph 5.1 **“Adaptive patterns of cultural-historical process”** is devoted to the study of patterns of macro-historical reality, based on the different ratios of assimilation and accommodation in the adaptive process.

The paragraph begins with the designation of the problem of finding patterns of organization of gestalts of macrohistory that, on the one hand, show their consistency in these gestalts, on the other hand, allow us to correlate them with each other, thereby revealing the specifics of holistic macro-historical paintings. The study of this question showed that in addition to the “ultimate” pattern, based on generic-specific unity of a human cognitive activity, in the process of morphogenesis of gestalts of macrohistory somehow manifests themselves many other patterns resulting from the action of factors of different nature and degree of significance. As a consequence, became obvious the urgency of identifying patterns of organization that have a variable nature and manifest themselves in the morphogenesis of all macro-historical concepts without exception.

Based on the fact that the specificity of the cognitive process is largely determined by the nature of adaptation, it appeared heuristically useful to monitor the expression of different patterns underlying holistic macro-historical ideas, on the background of the essential aspects of consciousness in the context of the various states of the adaptive process. In this question kind of theoretic-methodological basis was the concept of development of the intellect by J. Piaget, using of which allowed us to track the phenomenon of four patterns, manifesting

themselves in the process of learning a macro-historical reality, based on different variants of the ratio of assimilation and accommodation in the adaptive process. Among the observed correlations, originating corresponding patterns, it was noted state of “equilibrium”, “increase”, “decrease”, and “switch” of adaptive structures. Marked classification allowed us to describe the thematic unity, reflecting the effect of the patterns, as well as identify historical examples of these patterns in the history of knowledge.

Paragraph 5.2 **“Paradigmatic patterns of cultural-historical process”** provides an overview of the patterns that emerged because of the impact of scientific paradigms.

The presentation of the material of the paragraph begins with the indicating paradigmatic sequences of the development of scientific knowledge, the basis of which was the concept of three stages of development of science proposed by V. S. Stepin. The talk is about periods of domination classic, non-classical and post-non-classical science. As a consequence, with reliance on the periodization was built a paradigmatic model of noogenesis in the field of knowledge of macrohistory. On the basis of the noted sequence, the paragraph gives general description of the patterns, which found its expression in the context of these paradigms, providing the morphogenesis of most macro-historical concepts created at a particular stage of the development of knowledge. In addition, special attention in this paragraph was paid to the characteristics of transient or transparadigmatic states of noogenesis, giving rise to the relevant transparadigmatic patterns.

Paragraph 5.3 **“Cultural-organismic patterns of the world-as-history”** is devoted to questions related to the study of the principles of internal integrity of macro-historical concepts being incurred at the level of particular cultures.

First pages of the paragraph observe the question of legality of fixation of the holistic concepts of the world-as-history, including the underlying patterns of organization, on the level of Ancient cultures and the Ancient world. This issue has found a positive decision in the analysis of pictures of the world that emerged from the period of the Neolithic revolution. However, the availability of macro-historical concepts of existence in the earlier stages of cultural genesis remains open, because the extant data on the philosophical concepts of the oldest cultures are fragmented, and their analysis involves building abductive hypotheses, verification of which is based on indirect material and a high degree of inaccuracy. Later in the paragraph is the analysis of patterns of macro-historical reality underlying concepts of the world-as-history in various cultures, the study of which paid his attention O. Spengler. In addition, a similar analysis was undertaken on the basis of the description of different conceptions of the world, contained in the works of G. D. Gachev, devoted to “national images of the world”.

Paragraph 5.4 **“Activity, ethno-genetic, mythological and religious patterns of macrohistory”** contains a characterization of the principles underlying the relevant concepts of historical and cultural human existence.

In particular, based on the theory of cultural genesis by M. S. Kagan, in paragraph was made the analysis of the basic principles of pictures of the world-as-history, formed in different cultures, due to the dominant of artisan, agricultural and nomadic activity bases. Next, based on the scientific heritage of L. N. Gumilev, there was an attempt to identify the main trends in the morphogenesis of ideas about cultural-historical reality in the context of the various phases of ethnogenesis. In addition, the paragraph has an overview of the notions of the world-as-history, emerging in the framework of the myths and religions. Also in this paragraph are various grounds for fixation patterns, detecting its expression in the area of comprehension of the cultural-historical reality. And at the end of the work there is a measure of the joint application of paradigmatic and transparadigmatic approaches to the study of the development of knowledge about macrohistory.

The “Conclusion” summarizes the dissertation research, are outlined main conclusions and prospects for further development of the basic provisions.

The result of the study was the creation of the concept of development of knowledge in the attainment of universal trends and patterns of cultural-historical process, allowing to determine the location, function and qualitative uniqueness of the patterns of organization, defining morphogenesis of noogenetic constructs that make up the content of this knowledge.

Among the main conclusions and results of the research it is appropriate to note: the fact that the development of knowledge in the area of comprehension of the cultural-historical reality in its macro-historical projections is a holistic noogenesis having a number of specific characteristics; the thesis of irreducibility of the studied problem to concepts related only to the field of philosophy of history and historical science, and the validity of the study in the framework of cultural studies; the idea that the attainment of the essence and specificity of cultural-historical process in its macro-historical projections represents the immanent human need to create cognitive ordering of reality; the justification of the multidimensionality of the phenomenon of knowledge of macrohistory; analysis of integration of the macro-historical concepts of historical and cultural life of the person in the picture of the world as its essential components; the fixation of the various transparadigmatic structures of knowledge in the development of concepts of cultural-historical process; testing thematic analysis of science of G. Holton to the study of the development of a macro-historical perspective; a description of the mechanisms of knowledge about macrohistory; study of the particular thematic structures in the knowledge of macrohistory, including the formulation of their list and fixation of the laws of their correlations; the establishment of general laws of thematic dynamics; analysis of noogenetic status of patterns of cultural-historical process; disclosure of the principle of action of invariant pattern of macrohistory; analysis of the pattern-making role and the triple nature of the



themes (“themata”), reflecting the underlying regularities of macrohistory; disclosure of the logic of changes of scientific ideas about the basic regularities of macrohistory; fixation and expansion of the main characteristics of adaptive patterns of the world-as-history; analysis of paradigmatic, cultural-organismic, activity, ethno-genetic, mythological and religious patterns; the establishment of different factors that play a significant role in the process of morphogenesis of the gestalt of the world-as-history; justification of the huge heuristic potential of paradigmatic-thematic approach, in the study of the development of knowledge about macrohistory.

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